.50 " year

NOVEMBER, 1943

The Liberalist

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO

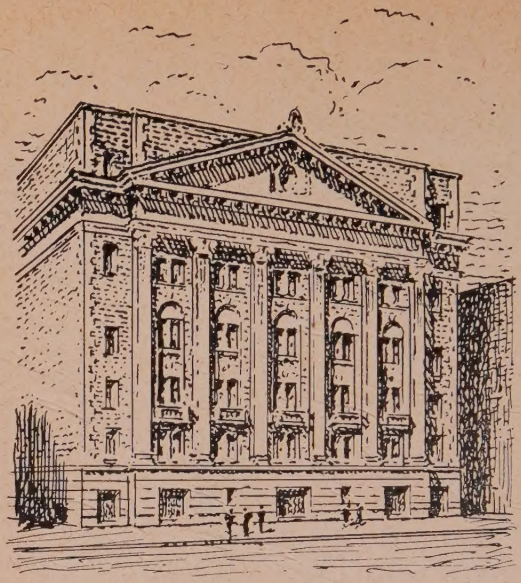
CREED AND DEED

What care I for caste or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe,
Who is high, and who is low?
Mountain, valley, sky, and sea,
Are for all humanity.

What care I for robe or stole?
It is the soul, it is the soul;
What for crown, or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and eye to see,
One God and one humanity.

Robert Loveman.

(From Thomas Curtis Clark's Anthology, "The Master of Men")



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

Vol. XX **November, 1943** *Number 8*

THE PEOPLES CHURCH

SUNDAY MORNING SERVICE—11:00 o'clock—Broadcast by WJJD

SUNDAY EVENING SERVICE—7:30 o'clock—Not Broadcast

* * *

SUNDAY SCHOOL AND JUNIOR CHURCH — 9:30 to 12:30 o'clock

* * *

WEDNESDAY EVENING BOOK LECTURE—8:00 o'clock sharp (All seats free)

NOV. 3—"U. S. FOREIGN POLICY"...Walter Lippmann

NOV. 10—"ONE WORLD".....Wendell L. Willkie

NOV. 17—"BETWEEN TEARS AND LAUGHTER"....
.....Lin Yutang

NOV. 24—"SO LITTLE TIME".....John P. Marquand

HEAR DR. BRADLEY'S DAILY RADIO BROADCAST—WGN, 6:00 P.M.

SUNDAY MORNING—PEOPLES CHURCH BROADCAST—WJJD, 11:00-12:30

ANNUAL
Peoples Church
BAZAAR

Thursday and Friday,
December 2nd and 3rd, 1943

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LUNCHEON and DINNER served on BOTH DAYS—

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Dinner — 5:30 to 7:30

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WE ARE COUNTING ON YOU!
THE BAZAAR MUST BE A SUCCESS!
IT IS SURE TO BE WITH YOUR HELP!

BLAMING GOD FOR WAR

SERMON BY DR. PRESTON BRADLEY, PASTOR OF THE PEOPLES CHURCH OF CHICAGO

October 17, 1943

THE sermon of the morning is born of a great desire to help, clear up, if I possibly can, what, it seems to me, are rather definite confusions existing in the minds of many people as to the relationship between God and war.

I am being asked every day of my life, and the number of times I am being asked is increasing every day: "Why does God permit this war?" "Is God responsible for the war?" "If God could do something about the war and does not, is He a good God?" "If God wants to do something about the war and cannot, is He an all powerful God?" "If the war continues and was instigated by His permission and with His consent, what could be the character of such a God?"

Now most of these questions come from honest and sincere people; people who have been thoroughly grounded in some conception of God. They do not come from the mechanistically-minded type of individual alone, nor do they come from the atheistically inclined mind, nor do they come merely from the scholar, from the protagonists of Christianity or from the enemies of Christianity; they are the natural outcroppings of an intellectual confusion on the part of some very fine and very splendid people, people who are making just as fine a contribution to the successful consummation of this war as can be made, people who ungrudgingly and uncomplainingly are bearing some pretty heavy burdens both financially and emotionally in the propagation of the war, and there comes a time in their minds when they raise this question about God and the war.

Now, before I am going to draw any conclusions whatever and give you the thoughts which I have arrived at in regard to this question, I think it is well for us, as best we can, to recognize and readjust our conception of God and see in each one of our minds what kind of a God we pretend to worship, or what kind of a God seems to be reality to our minds and hearts. That, of course, is one of the most expansive themes that we could possibly consider because around the thought of God, any thought of God, there necessarily is entwined grave difficulties. God has never sat for a photograph; no one can define God. There has never yet been a definition of God, for if it would be possible for us to define God, we would do what every definition does, if it is at all accurate; we would circumscribe by the definition a complete understanding of the thing to be defined, and if anybody pretends to you to tell you what God is, treat him with incredulity: he does not know. He may be very honest and very sincere, but when he attempts to tell you what God is and define God, just remember that in the definition he is himself partaking of an intellectual grasp of that which he has no means of defining. Not a person in the congregation this morning has a wholly adequate definition of God. If I were to pass through the congregation and stop at each one of your seats and just say: "Will you whisper in my ear what you think God is?" I would receive just as many hundreds of different definitions as there are hundreds of people in the congregation here today, for each one of you would reflect, in your effort to define God, some experiential relationship which you have had with something

that in your mind you think of as God, and the God that you would define for me is the conception of God that you have formulated out of your experiences with God. Some of you might say, "There is none." There may be an out-and-out materialistically-minded, philosophical, mechanistic processed intellect here this morning. The subject might attract some such thinker and he would say to me, "There is no God," and then I could detect that his experiences with a conception of God which he had formulated had been experiences which had failed him, and he had discovered that his conception of God was wholly inadequate for him. The result of it is that all the conceptions of God as outlined by creeds, none of which I accept, and outlined by form, and outlined by ecclesiastical edicts and projected in ceremony, or by any of the other avenues bona fide and legitimate, in which man has attempted to honor God and to define Him and to worship Him, are inadequate.

Therefore, because our conception of God reflects our own experience, and it does, our incapacity to encompass the whole range of the reality of God, and our refusal to accept as much of God as we can make applicable in our own intellectual range, constitutes the difficulty for many people. They want to know *ALL OF GOD* without attempting to experience *A PART OF GOD FIRST!* They want to answer every question, solve every enigma connected with God and with a philosophy of God and with the acts of God, and they refuse to evolve into God perception by the steps along the way, and so they shout from the housetops: "There is no God at all!"

Now, in Liverpool in England, you will see one of the greatest buildings constructed in the modern world. It has been more than 25 years in the building. The young man architect who started the plans and went to work at that building was a young man of 25 and is now 50 years of age and this is the only building he has ever built or had anything to do with. So far, it has been spared from the vengeance and the hate of Hitler. It is the great cathedral of Liverpool, one of the greatest buildings of the modern world. Mrs. Bradley and I happened to be in Liverpool on the Sunday afternoon in which a chapel to St. Mary was dedicated in that great cathedral. The cathedral itself was unfinished, I don't think it is even finished yet, but we were able to attend that dedicatory service in that lovely, intimate, worshipful atmosphere of St. Mary's Chapel. The preacher who preached the dedication sermon on that occasion was the Lord Bishop of Liverpool, Doctor David, and like so many men of that great Church, is not only a great theologian but a great humanitarian. Dr. David, the great thinker and scholar that he is, preached a sermon that day which I shall never forget. We sat there in that chapel and some of you now are thinking, "Well, I warrant it was a long affair if it was given by a bishop and you probably must have gotten very tired before it was through." Well, Lord David preached exactly seven minutes; that was the length of his sermon. He spoke on "The Evolving Idea of God," and he opened up for me an entirely new intellectual world in my effort at comprehending God because I have had a great deal of difficulty with this question of God. There is so much about it, and so many problems suggested to my mind for which no faculty I possess can find the answer; and I am equally frank in telling you that at one period in my own intellectualization and effort at rationalizing the thought of God, I think if I had continued with a certain emphasis, I should today be in the

blackness and darkness of absolute denial; I think I should have lost my way if I had continued very much longer, and much of that reaction of antagonism to the commonly projected idea of God, strangely enough, came not from the enemies of God, but from those who were the most vociferous in their affirmations that they were the friends of God.

In other words, I was being driven from God by those who were supposed to be God's best friends, the people who knew most about Him, the kind of people who today, by the availability of vast radio audiences and of continuous and daily opportunities against the soundingboard of broken hearts and sad people and fathers and mothers whose homes are lonely and who tremble at the sight of the Western Union messengers, against the despair and cynicism and the deep growing anxiety as to whether this war will accomplish that for which our men are dying in it, and against the deepening concern for domestic policies and what may happen to our own beloved and blessed land before the war is through, against this soundingboard there are many raucous, ranting, whining, screaming, shouting voices about God.

Now, then, just a moment in reorienting our minds with a conception of God that may clear up some of our confusion. Here is the Bible, a book of 66 different books. It is not one book, the Bible is not a book, it is a library; there are 66 books in this library and there are hundreds and hundreds and hundreds of years from the first sentence of the first book to the last sentence of the last book, more than ten centuries. In the first part of the first book and the last chapter of the last book, if you are discerning, you will discover the whole idea and conception of a God continued under great modification and change. It started with an anthropomorphic God, a God who walked in the cool of the evening and talked, a God who, under the old Hebraic conception of "Yahweh," which is the Hebraic word for "Jehovah" under the Old Testament conception of God, could be angry, who could be jealous, who could kill people who disagreed with Him, a God who would bring bears out of the woods to slay little children because the little children called, not a particularly bad name, to some older men—the little children called them "bald-headed"—and so God sent bears out of the woods to kill little children; you have the whole elemental conception of an anthropomorphic Godhead; God in terms of man, reacting, responding, feeling, eliminating, conducting himself exactly as a kind of sublimated man. That prevailed for several hundred years until swinging into the symphony of an ever enlarging conception of God we come to the poet David and we hear the melody of the psalms, and gradually that idea and conception of God is outgrown, as indeed it ought to be. Then we come to the great prophets of Habakkuk, Zechariah, Malachi, and in many respects the greatest of them all, Isaiah, and the great Isaiah, against the background of this enigmatic attempt of man to find the character and personality of this Force which was among them which they could not conceive—the great sweep of mind of Isaiah took God out into the areas of all relationships; and the old anthropomorphic conception of the centuries before faded, until it is being resurrected by certain types of men in this age to the confusion of you and the confusion of thousands of others, through this great opportunity which they have with thousands and thousands and thousands of people! Riding to this Church this morning I heard on the air a broadcast from the Pacific Coast in which the

preacher said: "There are thousands of people gathered here in this great moment in this broadcast, 200 stations and 100 short waves around the world," and he said: "God can stop this war whenever he chooses, when the people get ready to repent." I shuddered. At the expense of your criticism and a thousand letters of criticism against me which I will probably receive this week because I am honest in this particular, I say to you that any conception of God which would teach people that He is still an animistic God sitting somewhere on a cloud in the sky with a long sword of vengeance in his hand and saying to this world that is in the valley of confusion: "You get on your knees and repent and then I will get you out of your trouble!" causes something so deep in me to revolt from that kind of a God, that I say to you without apology, if that is God and he could stop this war and does not until his own personal pride is saturated with the people's crying for their sins; if God in this war is afflicting the innocent, the little children, the aged, the people who have never done anything but live decent lives, the little children who have been guilty of nothing except perhaps the ghastly guilt of being born in an age like this; if you have got a God that is riding high in the sky and could stop this war; if you have a God where innocent people and innocent hearts are breaking and suffering and where there is starvation and cruelty such as this world has never seen; if you have a God who permits that to go on until his own pride of worship has been satisfied, let me say to you: "I hate your God! I don't want that kind of a God! He is vile!" That kind of God is not as good as my own father, for my own father would not inflict cruelty on anybody and depend upon goodness toward him to stop the cruelty!

What is your conception of God? Down through the stream and current of human history, this great conception evolved and grew; then came the impact upon Greek civilization and you had the infiltration of this old God of vengeance and cruelty, the God of the sword of these men who are preaching these days with such agonizing voices about hell, with anger in their voices and thoughts, ignorance vibrating from every tone, preaching as though they were glad that there was a hell that people could go to, seeming to enjoy sending people to hell, and the more trouble people have the more they are ready to accuse the people themselves for their trouble and accuse the sins of the people for their trouble. God must weep about all that! It is pitiful, and we are getting so confused about religion, and you hear them say "Back to God! Back to God!" We don't need to go back to God, we need to go ahead to God, for we have never caught up with God yet. It is not the God of yesterday and the God of thunder, the God of blood, the God of vengeance, the God of cruelty, the God of creeds, the God of churches, the God of these people who are frightening and confusing the people and talking about the old time religion and back to God. *IT IS FORWARD TO GOD! GOD IS A MILLION, MILLION CENTURIES AHEAD OF MAN TODAY!* Man's face should be turned toward the light; *more* science, not less! *More* intelligence, not less! *More* understanding, not less! *More education,* not more ignorance! More *courage,* not more vengeance! More *willingness to adventure* instead of such willingness to lean! More readiness to assume an entirely different attitude toward God! More of an effort to integrate ourselves with the conception of God which we are capable of grasping; and co-operating with the eternal principle of unity, which is as near God as I know, to

make this world the Brotherhood of Man! We don't need a religion these days that is going to divide us more, we have plenty of that; we need a religion that is going to unite us more, we shall need that!

Then in the midst of the infiltration of the Greek philosophy and thought, Copernicus, Galileo and Kepler opened up an entirely new physical universe to us, and on and on until we have in our great modern scientists, our Eddingtons, our Comptons, who have taken us out of the little God and revealed the immense structure of the cosmos itself, and the science—the mind of man, in his capacity to invent, to discover! Don't blame God because man uses these things for his own self mutilation. When man shall be sufficiently sensitized by the normal imperative of the decency of God then he shall use his heart, his mind, his health, his body, his all for the upbuilding of his fellowmen and you will see God co-operating with man in every essential, remembering that MAN WITHOUT GOD IS HELPLESS, GOD WITHOUT MAN IS HOPELESS! *GOD AND MAN TOGETHER!* Man's vision of an ideal world which can never be reached, but man's vision! That ideality is the very nature of God. God perfect; God divine mind; God eternal principle; God above evil! He did not cause it, does not foster it, does not recognize it. God the eternal power which makes and works for righteousness. God the reality, the highest, the best we know, the application of God principles to our life and to man. I tremble sometimes, all but voiceless, when the overpowering vision of what man reflecting God might do with himself and with the world!

Away with your confusions, away with the illiterate voices whose God is still the God of animism and anthropomorphism, away with a God you can measure, and weigh, and lift, and see. Find the channel through which is working the God of the spirit which the great apostle knew: *"GOD IS LOVE, AND HE THAT DWELLETH IN LOVE DWELLETH IN GOD AND GOD IN HIM." "BE STILL, AND KNOW THAT I AM GOD!"* And when we can evolve in our relationship with such deep sensitiveness toward the principle of the eternal, then sin will be no more, then nations will be transformed, then you will have your repentance! Then God and you will work together in the vineyard of the world!

A lady said to me the other day in a letter, "Doctor Bradley, why don't you believe in God?" Please believe me when I say I believe more in God —and I say this kindly, I say it humbly—I believe more in God than any pope, any bishop, any minister, any rabbi, any priest, any preacher I have ever known. Don't say to me, "You don't believe in God." My dear people and friends, I don't believe in anything else! God's creative, working, divine principle is at work in the world and I want to work with Him! Do you?

IMPORTANT NOTICE

Special Thanksgiving Service

People's Church of Chicago

Thursday, November 25, 1943, at 11:00 A.M.

YOUR INVITATION TO DINNER! AT THE BAZAAR!

Won't you plan now, and mark your calendar accordingly, to bring some friends to dinner with you on December 2nd and 3rd? All day and evening on both these dates Channing Hall in the Peoples Church Building, will be a place of festivity and action.

Luncheon will be served on both days from 11:30 to 12:30, and dinner on both evenings from 5:30 to 7:30. It is traditional for the family to gather at dinner on these Bazaar evenings, the men coming right out from their places of business and meeting with the rest of the family in Channing Hall, where the ladies of the church always serve a delicious meal.

Possibly you have already sent in your contributions to the Bazaar, but if not, there is no time to be lost. Send in your contributions, ask your friends to help, then come to dinner on December 2nd and 3rd, and stay until the last article on the last booth has been disposed of.

This is one of the big events of the winter season to which we all look forward.

Contributions for the Bazaar should be sent to the church office, 941 Lawrence Avenue, Longbeach 6878.

P. B.

Taken from Dr. Bradley's New Book "My Daily Strength"

LET'S MAKE IT WORK!

I would rather have it said of me when my work is done "He believed in economic sanity, in social justice, in equality of opportunity, in freedom and liberty," than any other tribute! Let me go down to the end and to my death in the company of men and women who believed in freedom.

Let us, who love democracy, get that vision of it and MAKE IT WORK, and then we will save it not only for its friends, but for its enemies.

O, dear Father of Life, remove every barrier, every solitary thing which would stand in the way of the awakening and the illumination of our lives. Help us to look up and beyond and above and through every limitation of life. Help us to really see and to know in our hearts that there are no mountains. Help each one of us, no matter how we may be troubled or worritd or anxious, and no matter how badly things might have gone for us or how tired we are, no matter what experience might have settled down upon us, may we sense that eternal and everlasting assistance which comes from the undiminished supply of Thy great Heart.

The Liberalist

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GRACE THAYER BRADLEY ..... Associate Editor
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EDITORIAL

SOMETIMES I feel so deeply what I am trying to say, that the seriousness of it may inspire over-emphasis. It is that kind of subject matter which I am about to discuss.. There isn't a person reading this editorial but should be concerned, and deeply so, with the tragic increase of what we call juvenile delinquency. Now don't think I am just going to make another preachment or criticism. I want you to read this through. I know that we become accustomed to phrases until the truth and vitality which they contain are frequently lost. Perhaps "juvenile delinquency" is one of those phrases. But I say quite frankly, there isn't a more important problem before us today, and it is one which does not only involve the teen-age group and their parents, but it involves every member of society. It is one of the ghastly by-products of war. These youngsters are too old to think of themselves as children and do not enjoy nor will they participate in children's games and children's activities, but they are still not old enough to assume the responsibilities of young manhood and young womanhood. This is the group that something is happening to, and happening so fast that unless we find an answer, the wound of this condition will be a long time healing in the years which are to come.

Every city and village of this land is aware of this situation. Teachers, preachers, priests and rabbis, and all who are engaged in some form of social service, know alas, too well, the full import of what is happening. And while here in Chicago we have kept our juvenile delinquency down to a minimum, even our city is aroused to the extent that very recently there met more than 50 of our civic, religious and educational leaders in an organized conference to avert juvenile delinquency and to study the problem. I am honored at the opportunity given me as a member of that conference. I am not going to quote statistics to you, for figures lack vitality and statistics are easily forgotten, neither am I going to give you any of the many examples which have come my way where individual juveniles were concerned. None of the problems is new. They have arisen in every war. There is nothing unique or unusual about the present

situation whatever. It was expected and we knew it would happen. It always is a by-product of this ghastly business of war, which paradoxically we are fighting to eradicate from the earth; nor do these tragic conditions among our youngsters exist only in one part of the country or in one city. They are everywhere, from farm life to highly centralized areas of population. They know neither boundary nor locality. They affect city and village. But there is a new way which is being discovered and worked out, which introduces a new hope that we shall meet the problem more adequately and successfully than it has ever been met before. This is the encouraging fact: at last we are coming to see that it isn't a matter of punishment; it isn't a matter of merely sending them to jail; it isn't a matter of police authority, but we are discovering that the age-group themselves are now effectively organizing and putting their plans into execution, and are going to accomplish what many adults, experts, religious authorities and teachers have been unable to do. Punishment never was an answer. Members of the age-group which is evidencing these frightful conditions are victims; they are results and not causes.

The responsibility is on the adult society and not on *them*. It remained for the city of Moline to give to the entire nation a technique for handling this problem, which is literally sweeping the nation, and our committee here in Chicago, as well as committees in hundreds of other cities and towns throughout the nation, is planning to study this Moline method; a plan which is based on juvenile self-governed, social and recreational activity, under trained and approved supervision. Among the many tentative elements of the program are coordination and expansion of work already being done by the Boy Scouts, the Y.M.C.A., Junior Police Auxiliary, the Junior Victory Army, and many other similar groups. The plan is, to work with public and parochial school authorities on setting up in strategic locations, including schools and playgrounds and churches, self-governing clubs, societies and organizations, whose young members will canvass their neighborhoods for new members; and all these youth groups would be under the supervision of trained adults approved by the committee and the schools.

This idea of having the group itself most concerned assume the leadership is an entirely new approach to the problem, and yet it is one which is wholly consistent with our spirit of self-government and is thoroughly sound in every particular. Josephine D. Abbott, who is the consultant to the American Social Hygiene Association, has just returned from a tour of the mid-west and the south, studying this problem, and made a statement in which I thoroughly concur when she said, "America's teen-age boys and girls are doing more to solve the alarming juvenile delinquency problem than their frantic elders." Mrs. Abbott is quite convinced that home, school and social agencies have failed to meet the problem. Adults can meet and hold conferences and pass resolutions and listen to speeches, and get all excited about it, and that seems to end the matter. In fact, much of our energy for the betterment of society is dissipated in words and in committee meetings and conferences, and there is little time left for action, and now the action is going to be done by the group most concerned themselves.

There is no one solution, of course, but this attitude on the part of young people is most encouraging. Grown-ups may know more about virtue, but the boys and girls are experts on tempta-

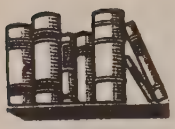
tion. They call themselves "the forgotten generation" and have taken their own problems in hand. High school juniors in Monroe, Michigan, for instance, rebelled at the idea that there were eight beer parlors in the town, but no club or community house for their recreation. They raised their own money for a youth center, and now have a place to meet for wholesome social contacts. At Columbus, Missouri, the young people organized " 'Teen Town," complete with mayor and council and the Junior Municipality supports a canteen which is the town's best competition for shadowy street corners and dimly lighted taverns. And in Jackson, Florida, 200 volunteer adult workers aided youngsters in founding the "House of Friendship"—an alternative to pick-up dates and endless roaming of the streets; and this group instituted a city-wide recreation program. There are thousands in this age-group who realize the situation and who are ready and willing to cooperate in every way, that their friends and pals might have a proper environment. Youth has energy and spirit and we wouldn't want it otherwise. Enabling that energy to express itself along constructive lines and creating an environment in which it can express itself without injury, is the task before us.

Every church, every school, in every block in this city, should be meeting this situation by opening up an opportunity for these youngsters; and that opportunity must be made as constructive and winsome as the opportunity afforded by the other institutions and places which seek to destroy them in body and in soul. You cannot force them. They must be led and won. You cannot make them good by law or keep them good through the work of the police. Pressure and force and coercion are not the answer. Whatever its causes —broken homes, working mothers, men at war, glamour of the uniform, misguided patriotism of the Victory Girl, or failing family standards, it is not a theory with which we deal—it is a cold, brutal fact; and the encouraging thing is, that these youngsters themselves, as evidenced in the growing activity all over the nation, are out to do what they can to see that delinquency is not here to stay. In one sense there is no juvenile delinquency. Only society is delinquent.

CHANGE OF ADDRESS

Have you changed your address? The church office would greatly appreciate your cooperation in keeping its mailing list up to date. There are other changes, too, such as the change of name when a marriage occurs. Sometimes mail goes astray because Miss So-and-So presumes of course that the church office knows all about it when she marries and becomes Mrs. So-and-So and changes her address. Kindly cooperate and keep the record straight. Thank you!

May H. Harrison, Secretary, The Peoples Church,
941 Lawrence Ave., Chicago 40, Ill.



BOOK CHATS

THE numerous requests that I am receiving daily from people in all walks of life, asking that I review this or that book of their choosing, reveal to me unmistakably that people are reading better books than ever before and that their interest is in good books, written by authoritative people. One need but stroll casually, as one ought to do, through any book store or department store book section, to discover the wide range and uniform excellency of the new books.

This is a hopeful condition, for it is a truism that of all the forms of government yet conceived in the mind of man, democracy must depend for its future on an educated, informed citizenry. Ignorance and illiteracy are always a menace to constitutional government and to freedom.

I wish first of all to call your attention to Dr. Charles A. Beard's recent book which he calls "The Republic," a book of 365 pages and published by the Viking Press. You will note that this book bears the title which Plato used in the immortal and never dying work which he gave of the dialogues of Socrates. The distinction of Dr. Beard's book is that it must not be thought of as a profound, involved, difficult, academic treatment. These great fundamental and permanent truths must not merely be the property of a few highly educated or specialized thinkers in the realm of government. The author position in his understanding of the processes of government and particularly his knowledge of historical values and trends. Do not stay away from occupies an exalted and impregnable the book, I beg of you, merely because of its title or because its author is such a distinguished scholar and authority that you may feel the book would be dull or uninteresting. For it isn't. It reads like a novel or a play, and the many important facts, principles and truths which are brought out are all applicable to the present hazardous and critical situation in which we are. It is divided into a series of 21 conversations or round-table discussions, with fictitious characters created by the author covering the points and the questions and arguments for discussion. Interestingly, and without any of the bombast or pedantry of the propagandist or the demagogue, these people meet and discuss and talk about their plans for their country and the future. While each episode has a unity of its own, the general theme running through the entire book is an exposition of our constitutional form of government, and the experiences we have had with it as the United States. There is no more important subject before us, and the clarity by which is shown the relationship between democracy, as the vital principle, and a republic, as the structure upon which this principle can be erected and made to work, is of great value to many of us who need to understand this distinction at this particular moment. This is presented in conversations so clearly that any confused person could not help but see and understand. I believe this to be one of the most important books that has yet appeared in the midst of so much chaos and confusion. I get the impression that Dr. Beard is neither an interna-

tionalist nor an isolationist, in the sense in which we commonly use these terms. On the question of foreign policy which concerns us all, he gives us this paragraph: "In my opinion, the supreme object of American foreign policy should be to protect and promote the interests, spiritual and material of the American people; and subject to that mandate, to conduct foreign affairs in such a manner as to contribute to the peace and civilization of mankind." Is there one among us who could ask for more or hope for less?

* * *

My acquaintanceship with the writings of Mrs. Overstreet began with her book "American Reasons." I never put the book down until I had read every one of the episodes. They are the most virile, dramatic, truthful portrayals about people at home and their reactions against the sounding-board of this war that I have yet read. Immediately I wanted to read everything she had in print: "The Poetic Way of Release"; "Footsteps on the Earth"; "A Search for a Self"; "Brave Enough For Life"; "Town Meeting Comes to Town," which she wrote in cooperation with her husband, Professor H. A. Overstreet, and also the book "Leaders For Adult Education," in which she worked with her distinguished husband. For years I have tried to be a sort of specialist in Courage. I wrote a book called "Courage For Today," and for more than thirty years I have spoken on "Courage" on the first Sunday of the new year in my Chicago pulpit. Because I have read everything I could find about courage, because I have had to use courage myriads of times in my life and have had to stand beside broken-hearted men and women for years and try to keep them courageous, I thought I was fairly grounded in the subject, but never by anyone at any time or anywhere have I met the thought of courage presented as Mrs. Overstreet does, so adequately and brilliantly. Her book "Courage For Crisis" contains no cheap, sentimental, superficial or platitudinous drivel. In her preface Mrs. Overstreet says: "If the amount of each person's courage were as fixed as the color of his eyes, there would be no occasion for a book like this. Happily such is not the case. Courage is one of the variables. It is one of the things we can do something about. What we can do about it, this book aims to explore. . . . It is not that some people are just naturally brave, and others cowardly. Rather, some people have managed better than others to get into their lives the mental and emotional ingredients out of which courage is made. What these ingredients are, and how we can make them our own, is what this book invites us to explore. . . . In this time of the world's confusion there is good reason for fear. No one need be ashamed to admit he is afraid. Our personal lives have been disrupted by war. We are harassed by loneliness. We do not know how to plan or what to count upon. Yet even in a time like this we can prevent our fears from getting the better of us. Out of everyday psychological materials that are ready at hand, if we will but use them, each of us can still make the courage he needs." "Courage for Crisis" is different, and what a difference! Poet, essayist, psychologist, humanitarian—Mrs. Overstreet, with this book, has placed us all in her debt.

* * *

And now I want to tell you about a book which is really not a book at all, but more of a library. A very short time ago I picked up for the sum of 69c a copy of Somerset Maugham's "Introduction to Modern English and American Literature." This book, which was first published in May and has since been re-published, is avail-

able for that sum. It is published by The Home Library, a new venture in publishing, which is making these books available to the public by means of a distribution never yet attempted by publishers. I bought the book in one of the stores where there is a great variety of merchandise available for less than one dollar. I have always maintained and have said so many, many times and on many occasions, that art and literature, poetry, music and science, should be more available to the rank and file of the people. The "Introduction to Modern English and American Literature" is an anthology of the best short stories and poems, both humorous and serious, which have been written by modern writers. Obviously the value of such an anthology depends entirely upon the literary judgment of the person who makes the selection. This being true, no one need hesitate in accepting Mr. Maugham's selections. His own position and place in modern literature are well and permanently established. Some of us might disagree with his selections. I was amazed when he included as the longest story in his volume, a story by Henry James called "The Beast in the Jungle." My surprise was lessened, however, when he justified his inclusion of the Henry James story by saying that for power and originality Herman Melville, Edward Allen Poe, Walt Whitman and Mark Twain far surpassed Henry James. The book has 618 pages, very readable type, is solidly and substantially bound and is an attractive addition to anyone's library. Mr. Maugham says in his introduction that he always felt that reading should be a pleasure, and in this I heartily concur. You may gain a good and beautiful mind if you wish. The power to attain it is the most valuable gift you have.

* * *

I hope you are enjoying the Wednesday evening Book Lectures. I am trying to make them both a pleasure and a profit to all who do me the honor of attending. P. B.

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

THE first day of November (All Saints Day in the Church Calendars). It might be the first day of spring if we judged by the balmy air and warm sunshine. What leaves are left clinging to the trees are like burnished gold where the sunlight touches them. Children romping on the still green grass make bright patches of color with their red coats (and red coats seem to be the choice, with five out of six in every group of youngsters one sees nowadays). Everyone (young or old) seems filled with the desire to be out of doors every half hour they can snatch from their work these busy days, to enjoy the sunshine and mild air under hazy blue skies, as long as it

lasts—so soon blustering winds and cold will be the order of the day. There is no doubt about the enjoyment of the countless young couples constantly strolling along the Park walks—the young men in uniform (with schoolboy faces), young girls hatless, their hair in curls about their shoulders—clinging to the arm of their "hero," while men walking with the help of a cane, grey-haired women, and mothers with babies in "prams" parked in front of them, crowd the benches and watch the army and the navy pass by, if not exactly on parade—at least romantically oblivious to all else but the girl on their arm!

We have enjoyed a call lately from two of our Minnesota boys passing through the city—going home on furlough or returning to camp—boys we have known for many summers—watched them grow up and step out of school into uniform, their young faces taking on a serious expression, and commanding themselves with strange dignity. One of our church boys has been home the past week, too, unrecognizable in his army uniform—a former member of the choir and president for two years of the Young Peoples Club—Jimmy Kosner. He was very happy to be in church yesterday, and to be greeted by his many friends. He left today for camp and all our good wishes go with him!

* * *

And now from the Radio Mail Bag I find a very fine letter written from Corpus Christi, Texas, by an aviation cadet to his parents, Mr. and Mrs. Harold Weart, of Brandon, Iowa, and sent to Dr. Bradley for perusal, knowing his interest in the boys. We wrote her our appreciation and asked permission to print it in The Liberalist. This she gave willingly. The letter from this obviously splendid boy follows:

"Dearest Mother and Dad:

"Today proved to be an extremely interesting day so I'll tell you all about it. As I told you in last night's letter, I was scheduled for a high altitude oxygen flight and also a carrier precision landing check. Well, I'm glad to announce I passed my check very successfully, so I still have an unblemished record as far as flying is concerned.

"On my oxygen 'hop' I reached an altitude of 30,500 feet. During my flying career I've done a number of inspiring things, but none of them were quite comparable to this. Way up there in the clear blue sky with the fleecy white clouds thousands of feet below one, it almost seemed as if I were close enough to talk to God. I thought to myself how divine it would be if the whole world could be as peaceful as it was up there!

"Today I was unable to attend church, as is usually the case, but I believe I derived more of a spiritual uplifting from that flight than I could have in church In reality I was in God's own cathedral—the most beautiful and magnificent one of all.

"Every day that passes brings closer the time I shall graduate, and realize the goal for which I've been working so long. Now that the end is in sight, I'm hoping that I get orders which are in conjunction with the many plans I've made. It's not that I fear facing combat very soon, but I would like to have more of a reward than just graduation in itself. I want to come home so badly. Honestly I don't know what I'd do without your letters. I look forward to them so much. Your devoted son, Bruce." Aviation Cadet Weart graduated from the Brandon high school in 1939 and attended the Macomb, Ill., teachers college. He received his basic training at Iowa City, and was later transferred to Glenview, Ill., and Corpus Christi, Texas. He entered

service in June, 1942 and received his gold wings in July, 1943."

The mother, Mrs. Weart, asked in her letter (enclosing her son's letter) for the aviator's poem "High Flight," which we published on the cover of The Liberalist of April, 1942. She also said that Dr. Bradley had given the commencement address at Macomb, Ill., when her daughter had graduated there several years ago. She also expressed gratitude for Dr. Bradley's radio broadcasts, which she said are so helpful to her.

* * *

From Chassell, Michigan, Mrs. W. G. Rice writes this lovely letter:

"My dear Dr. Bradley:—Rarely do I miss hearing your helpful broadcasts. I regret not being able to call personally to secure autographed copies of your book, "My Daily Strength"—one for each of my grandsons in the marines, and one for myself. Your book "Courage For Today" has been a great help to me and many others with whom I have shared my copy. If you will be kind enough to let me know the cost per volume and where I may secure them, I will ask that they be sent to you for autographing. I know these young men will prize them even more highly if you give them your personal touch. They are both volunteer marines—both very young, really too young to face life so realistically. They must face the big and the little things; they have fine ideals, and may God grant that they are able to cling fast to them. I feel confident, Dr. Bradley, that your book will really give them strength. I love them more than I can express! Gratefully yours, (Mrs.) W. G. Rice."

An interesting letter was received from E. W. Lewis, Superintendent of Public Schools in Unadilla, Nebraska. Dr. Bradley is always glad to be of assistance in educational work. Here is Mr. Lewis's letter:

"Dear Doctor Bradley:—I think it is due you that I should write and tell you how much I enjoy your morning lectures over WOW. I suppose one reason for my extreme enjoyment is because I am beginning to realize my own need of such instructions. In this connection I am attempting something in which you will be interested. I understand that you are a member of the Illinois State Board of Education, so you will be interested in school work. I have permission from the Nebraska State Superintendent of Public Instruction to organize a course in Human Relations for the High Schools of Nebraska. This is my first attempt at writing a book, and I am having to feel my way rather carefully at present. My class, which consists of fifteen juniors and seniors, is reading and discussing Dale Carnegie's famous work on "How to Win Friends and Influence People." I have been trying to collect reliable and authoritative works along this line as far as I can find such. In this connection I want to order from you herewith, the small book I heard you speak of a week or two ago. Will you be good enough to send a copy to this address and bill to me as Superintendent of Schools here? Again I thank you heartily for those morning talks. It seems to me a tremendous pity that we cannot have more of that sort of material on our radio than the over a b u n d a n c e of entertainment for Morons which we now have. Yours very truly, Edwin A. Lewis, Supt."

* * *

As our space does not permit of so many letters, I am going to give you in closing, excerpts from three letters which I think are interesting.

Comment from a Lt. Commander: "Some of my experiences as a Senior Medical Officer with our Fleet and others since my return from three com-

bat areas are linked at several points with what you have said. I may, time permitted, dilate on this connection after I've read what you have said with greater care, on receiving copies of the broadcasts. Meanwhile, you have my thanks."

From a lady in Watervliet, Michigan: "I thought last week's sermon, "Unconditional Surrender" was one of the greatest sermons I ever heard and I look forward to next Sunday's with eager anticipation. My house was full of company this morning, but I left them to eat their late breakfast and took my radio to the basement to attend my church. They, being Catholic, had gone on to an early service. I was interested in the educational award. This work is most important—preparing the leaders of the future—and I thank God for every person who sees the necessity of educating our children along broad lines of understanding."

Letter from Bloomington: "It was most gracious of you to send me the copy of "My Daily Strength," autographed by Dr. Bradley. The little book has become a part of our choice library of autographed copies, and is a precious little book. This Sunday evening I have read and re-read page twenty-four and I have copied the prayer to send to a soldier in England."

* * *

November, always synonymous with Thanksgiving Day, brings us to the beginning of the holidays. May we all have a deeper realization that we still have very much to give thanks for! Keep the letters coming—and KEEP-ON-THE-BEAM! !

Dr. Bradley's Broadcast

OCTOBER 25TH, 1943

"When Mr. Churchill, in his recently delivered Harvard speech, suddenly introduced a plug for Basic English, it came as a complete surprise to his listeners. Those who have been interested in the development of a world language were delightfully encouraged. It has stimulated interest in our language and has focussed the attention of people on the necessity for some form of world speech. There have been several invented languages which sought the same purpose. We have Esperanto, Novial, Ido and several others. Of these, Esperanto is by far the best known and most widely accepted.

There are two reasons for Basic English. The first is, those who are learning our language may find that difficult task somewhat easier; and the second is; a common means of communication between the peoples of the earth. Mr. Churchill said that a British Cabinet committee had been set up to study and report upon Basic English. He also said in the address: "Here you have a very carefully wrought plan for an international language capable of very wide transactions of practical business and an exchange of ideas," a phrase which in itself is as far removed from Basic English as it could possibly be. Mr. Churchill's own choice of words, and the fine distinction which he makes in the selection of words to convey with accuracy his ideas, evidence that no matter how proficient one may become in Basic English, the wider the vocabulary one has, the more definitely he can project his ideas.

While it is true that the 850 words which form the vocabulary of Basic English may be all that are required to convey meaning between two people,

one cannot help but recognize that such a limited vocabulary would necessarily create an entirely new style and diction, and it seems to me could not possibly reach the heights of literary beauty which have embellished English literature.

For some time now scholars in linguistics have been at work preparing Basic word lists for many languages. Such lists are at the present time being widely used in the intensive language instruction offered in colleges and universities for army personnel. Professor Friedrich, who is Professor of history at Harvard University, has recently said that Harvard and Yale men in their 40's have been taught to talk Italian with a degree of efficiency in three months, while at the same time receiving an intensive course in other subjects dealing with Italy. Even more astonishing is the achievement of a measure of speaking ability in Russian within three months at Cornell and Harvard. Again the program was part of a much broader education. In short, while no carefully developed parallel to Basic has as yet been completed for other languages than English, there is no reason why we should not urge the French, the Russian, the Chinese, the Hindoos, the Japanese, the Germans, the Italians, and others to follow suit and organize Basics in their own languages, which might in time become available for world-wide communication. There is no reason, if we have Basic English, why there could not be Basic Russian, Basic Italian or any other language; yet while the problem of international communication would be simplified it would not by any means be solved.

In one sense it can be said that today English is probably more of a world language than any other, but there are many reasons why the people who speak other languages may not "warm up to" the use of English, and most of those reasons you can easily give. The difference between nations and races and cultures by no means is confined to the mere differences of speech. The things which divide and separate nations are of a far different material than merely the differences in their speech. The argument for a common means of communication is perfectly obvious, but the difficulties in the way are enormous.

In his address, Mr. Churchill used a very remarkable phrase. After saying that such plans offered far better prizes than taking away other people's provinces or land, or grinding them down in exploitation, he exclaimed: "The empires of the future are the empires of the mind." This, we hope and believe, is true. Such empires of the mind will be fashioned in all the world's great living languages, for words are the tools with which the mind works, and if the Republic of Plato can be rendered in Basic English, it presumably would be feasible to have it in Basic Russian, and if an American and a Russian wish to converse together on the Republic of Plato, they presumably could do it successfully if each knew and had mastered the Basic of the other. Results of mutual understanding would obtain, which could not possibly exist if each held to their own tongue. Perhaps just here it might be well to recall that perhaps the whole course of world history might have been different had Mr. Chamberlain and Hitler been able to converse directly in a common tongue. Mr. Chamberlain spoke not one word of German and Hitler speaks no English. They were both dependent at Munich on interpreters. The probabilities are that while results might not have been different, they might have known more definitely what the real issues were and the best way to dispose of them.

There is one interesting feature of this whole question of Basic English which is not commonly discussed and that is, that the difficulty still remains for those who are not born with the language of getting the correct English pronunciation of even the simple words of Basic English. For English is a difficult language to pronounce correctly and while the words may be simple and the vocabulary inclusive and limited, still there is the hurdle to cross of pronunciation. There is another aspect, too, and that is the difficulty which people have, who learn another language, in thinking in that language. For until a very high degree of proficiency is achieved it is necessary for one, when speaking a language not his own, to translate mentally as he goes along.

The *ideal* of a world language is unassailable. The benefits are obvious and there are no valid arguments against a world speech. On the contrary, there are a thousand reasons why a world speech would help solve the complicated and intricate problems of world unity. A common world language is a long way off. But just as babies cry in the same language around the world, so there is a universal language of the heart and soul of man.

Dr. Bradley's Engagements

September 15th to October 15th

SEPTEMBER

15—Radio Address. WGN and 10 other stations.
16—Radio Address. WGN and 10 other stations.
17—Radio Address. WGN and 10 other stations.
19—Opening Service. Peoples Church.
Honor Roll Dedication, O.C.D.
20—Radio Address. WGN and 10 other stations.
Address. Kiwanis Club. Fenton, Mich.
21—Radio Address. WGN and 10 other stations.
22—Radio Address. WGN and 10 other stations.
23—Radio Address. WGN and 10 other stations.
24—Radio Address. WGN and 10 other stations.
25—Address. "E" Award. Haber Screw Machine Products Co.
26—Sunday Service. Peoples Church.
27—Radio Address. WGN and 10 other stations.
Meeting. State Teachers' College Board. LaSalle Hotel.
Invocation, "E" Award, Chicago Transformer Corp.
28—Radio Address. WGN and 10 other stations.
29—Radio Address. WGN and 10 other stations.
30—Radio Address. WGN and 10 other stations.

OCTOBER

1—Radio Address. WGN.
Address. Westminster Presbyterian Church, Milwaukee, Wis.
3—Sunday Service. Peoples Church.
Sunday Evening Sermon. Marion Ave. Baptist Church, Aurora, Ill.
4—Address. Inland Steel Co. "M" Award.
Radio Address. WGN
Address. Navy Mothers' Club. Medinah Club.
5—Address. Grand Lodges O.E.S. Medinah Temple
Address. Villa Park Woman's Club, Villa Park, Ill.
Radio Address. WGN
6—Address. Kiwanis Club, Kalamazoo, Mich.
Radio Address. WGN

Board Meeting. Peoples Church.

7—Address. I. F. W. C. Chicago Woman's Club Auditorium.
Radio Address. WGN
Address. Congregational Church, Blue Island, Ill.

8—Important conference.
Important Conference.
Radio Address. WGN
Meeting Educational Council, Peoples Church.

10—Sunday Service. Peoples Church.
Sunday Evening Sermon. Warren Avenue Congregational Church.

11—Address. Opening meeting P. C. Woman's Club.
Radio Address. WGN

12—Radio Address. WGN
Address. Siloam Lodge, A.F. & A.M.

13—Radio Address. WGN

14—Address. Teachers' Institute, Eureka, Ill.
Radio Address. WGN

Christenings

SEPTEMBER

19—Judith Ann Schlicker, daughter of Mr. and Mrs. Theodore Hubert Schlicker
Linda Kay Brown, daughter of Mr. and Mrs. Kenn Brown

26—Louise Frances Crosswhite, daughter of Mr. and Mrs. Robert Crosswhite
Dawn Marie Davidson, daughter of Mr. and Mrs. Gordon Davidson
Ronald Anselm Sova, son of Mr. and Mrs. Anselm Sova
David Samuel Berwald, son of Mr. and Mrs. Arthur Berwald

OCTOBER

3—Ella Ruth Thexton, daughter of Mr. and Mrs. Ralph Thexton

11—Sharon Lynn Rattel, daughter of Mr. and Mrs. Russell Rattel
John Gilbert Badgerow and Jane Marie Badgerow, children of Mr. and Mrs. Fred Badgerow

17—David Marshall Lawrance, son of Mr. and Mrs. Herbert Lawrance
Gloria Joan Rosenow, daughter of Mr. and Mrs. Edward Rosenow

24—June Teresa Nechrony, daughter of Mr. and Mrs. Daniel Nechrony
Sharon Sue Swenson, daughter of Mr. and Mrs. George Edward Swenson

31—Ronald Michael Corbin, son of Mr. and Mrs. Arthur Corbin

Weddings

SEPTEMBER

15—William Gruben and Harriett Sraa

18—Lewis Edelstein and Gladyse Pastorino

25—Arthur Ebrite and Pearl Brooks

OCTOBER

2—Alvin S. Steinberg and Evelyn Grow
Charles D. Bradley and Ruth Rodman
James H. Roof and Edith D. Butters
Daniel Van Krogten and Jewel M. Johanson

9—Roy Helling and Mabel Boyd

Funerals

SEPTEMBER

22—Emerson Abernethy
(For 17 years Director of Peoples Church Choir)
Mrs. Juliette Totten

25—Frank M. Spohr

OCTOBER

2—Louis Link

9—Arthur Gaenslen
Dr. Arthur G. Lyle

AN APPROPRIATE GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

Our Liberalist is such a gift. We are trying to make this a most vital and inspiring church magazine. Every number contains a sermon by Dr. Bradley and special articles of interest and inspiration. All of the activities of the Church are emphasized. Every month there is an interesting department which Dr. Bradley writes, called "Book Chats." There are also editorials, stories and articles, Book Reviews, and one of the most interesting features is the Radio Mail Bag in which Mrs. Bradley every month gleans from the heavy radio mail inspiring comments to pass on to readers.

If you desire to send this magazine to a friend and will send $1.50 to Mrs. Thomas A. Harrison, Subscription Manager, Peoples Church, 941 Lawrence Avenue, we will send a Card announcing your gift. The magazine is now in its twentieth year of publication, and goes all over the United States and to many foreign lands. Why not send your $1.50 today? It will come regularly every month. No one connected with the publication receives any compensation and all funds above the cost of production go directly to the Treasury of the Peoples Church to help our financial problem. Please subscribe.

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THE UPTOWN PLAYERS CENTER OF ALLIED ARTS

J. Bradley-Griffin, Director

1219 N. LaSalle St. **Whitehall 5257**

NOVEMBER PRODUCTION

"PORT OF CHICAGO" continued through November
By Popular Request

The original play, "Port of Chicago," by Alice Gerstenberg and Herma Clark has been drawing such exceptionally fine audiences to the Players Center that it will be continued through this month. This is a play no true Chicagoan should miss. It will be an unforgettable experience for those in the younger generation and an evening touched with tears, laughter and nostalgia for those who remember Chicago "when."

Narrators—Mary Clarke and J. Bradley-Griffin.
Claire Burns plays the role of Carolyn Vaughan.
Large supporting cast. Many costumes worthy of mention.
Sets by Marvyn Harbert.

* * *

DECEMBER PRODUCTION

"Shadows Fall Early," by John Graham, member of the Uptown Players, will be the December play. Mr. Graham's professional work on the stage has won the acclaim of the drama critics. He is also a newspaper man as well as a playwright.

* * *

The popular Drama Teas given by the Players for many years have been resumed this fall and are held on the Sunday preceding the last Sunday of each month at 4:00 P.M.

Next Drama Tea, November 21st.

* * *

NOTE:—Registration is now open for Winter Term in Acting and Characterization, Voice and Diction, Radio, Body Control, Playwrighting, Stage Design. Spanish, Work Shop, Art and Art Appreciation. Detailed information will be furnished upon request.

Honor Roll

Arthur J. Williams
Harold E. Hansen
John L. Freitag
George Freitag
Cpl. Howard Wentz
Lt. Kurt Proud
Kurt Meyer
George Formanek, Jr.
Lloyd Blue, Jr.
Howard Carlseen
Clinton R. Sipe
Dr. Henry C. Johannes
Edward W. Nonnenbruch
Wm. Robert DeWees
Harold Ingersoll
**Henry J. Tinling
Yale W. Rowley
Wendel Estal
Winslow Heg
Capt. Herbert Bluhm
Ben C. Bluhm
Douglas L. Palo
Capt. James H. Meyer
Robert H. Meyer
Lester G. Riley
Sgt. William F. Hobbs
Duane Terry
Frank G. Christ
Richard P. Strand
Norman P. Anderson
Arthur E. Toepfer
Robert Murphy
Robert Olson
Frans Eronson
Forrest A. Oldenburg
James Code
Henry Willeumier
Robert John Wendland
Sgt. William V. Myers
**Alfred Taylor
Robert E. Gill
George John Smith
Hans Kramer
Howard C. Nelson
Howard Berhalter
Charles Boaz
William Schroeder
Charles Walska
James Schneller
Jacob Estes Replogle
Harry S. Gray

William Berglund
George E. Kruskopf
William J. Wenger
Walter Moran
Jay Merrick
Corp. Charles Fuss
Robert Plumley
*Charles C. Crane
Robert Baumann
E. Kokoefer
Donald J. Norris
Robert L. Hangel
Elwood E. Kiltz
Lt. Carroll D. York
Mary Louise Sweet
Leslie J. Walker
Robert Hannum
J. C. LaPointe
Arthur J. Kredler, Jr.
Robert K. Schnorr
Rudolph E. Salamon
LeRoy Adams
Franklyn Adams
L. C. Rowley
Robert J. Hansen
Clyde F. Bower
Edward P. Brosious
Donald W. Brosious
Tom Henderson
J. Bryant Shoberg
Daniel Arthur Needham
Arthur Quesnall
David Ettelson
George Felch
Virgil Drew Widener
G. Andrey
William Henderson
William H. Parlette
Capt. Andrew Haban
John H. Hagen
Lawrence Johnson
Cpl. James Kosner
William James Walters
Wayne P. Blue
Martin Sauser
William Sauser
Florence M. Moore
Edward Paschal
Robert Weeger
Ruth Leffler
Harry G. Nelson

George G. Eddy, Jr.
Tommy Bartlett
William James Walters
Elmer M. Wiederer
Marie Tilles
Robert H. Wiggins
Robert L. Eldred
Charles Paige
Stephanie M. Kratovil
Harry DuMont
Sgt. Clee S. Post
Lt. Fred H. Kreutzer
Tom Lee Woods
Stf. Sgt. Geo. F. Arms
Raymond Mostek
Robert E. Poquette
Walter Scott Sexton
Sgt. Roy O. Lawson
Gerhard Wegner
Andrew C. Wilson
Bruce W. Vespermann
Carl W. Voigtritter
Philip R. Strand
Capt. Donald Yous
Richard Miller
James W. Buchanan
Jean Thompson
2nd Lt. Pauline M. Plummer, R. N.
Marvin I. Edelhart
Frank M. Shurman
Betty Best Hurley
Robert Wood, Jr.
Thomas Wood, Jr.
John Hendrich
Rudolph Lichtenebert
Charles Wesche, Jr.
Orville Wesche
Winifred Klippel
Jim Phillips
Sgt. William R. Hurley
Robert C. Stippe
June Blair Lauletta
Fred H. Goetz, Jr.
Stanley Kredler
R. B. Byron
Henry Pfaff, Jr.
James R. Victorin
Daniel Jack Woods
Sidney Weinberg
Mark Alan Miles

*Killed in action. **Reported missing at sea.

Church Activities

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SUNDAY MORNING SERVICE—Broadcast by WJJD.....11:00 o'clock
Daily Broadcast by Dr. Bradley, Monday through Friday, WGN ..... 6:00 p..m.

SUNDAY EVENING SERVICE, Opening November 7th.....7:30 o'clock

CHURCH SCHOOL OF RELIGIOUS EDUCATION and JUNIOR CHURCH, to be combined as JUNIOR CHURCH —Channing Hall, Sunday morning .....9:30 to 12:30 o'clock

WEDNESDAY EVENING BOOK LECTURES—Opening Nov. 3, Church Auditorium ..... 8:00 p.m.
Nov. 3—"U. S. Foreign Policy"; Nov. 10—"One World"; Nov. 17—"Between Tears and Laughter"; Nov. 24—"So Little Time"

CHOIR REHEARSALS, Every Thursday evening, Church auditorium ..... 8:00 o'clock

RED CROSS UNIT, Every Thursday in Channing Hall .9:30 to 4:00 o'clock

WOMAN'S CLUB—Saturday, Nov. 6, Rummage Sale, 2757 Lincoln Ave., Mrs. Roy H. Monson, Chrmn.

Monday, 8th—1:00 p.m.—American Home Day, Mrs. R. A. Pellage, Act. Chrmn. Speaker, Dr. Preston Bradley. Guest Artist, Claude C. Smith, Baritone.

Monday, 22nd—1:00 p.m.—International Relations, Mrs. W. M. Holmes, Chrmn. Colored Views of Canada. War Service Day, Mrs. A. S. Kredler, Chrmn. Speaker, Mrs. Aneita S. Tidball.

Monday, 29th—Donation Tea, Mrs. Preston Bradley, Chrmn. Program to be announced.

PROFESSIONAL AND BUSINESS WOMAN'S CLUB—

Monday, Nov. 8th—8:00 p.m.—Forum on Russia. Miss Ethel Smalley, Moderator, Mrs. Betty Porter and Miss Ruth Kruskopf, Speakers. Questions from floor. Russian Music.

Monday, Nov. 22nd—Bazaar Donation Party—Dorthea Thompson, Hostess.

MEN'S CLUB—Fourth Monday of each month. Meets Nov. 22 in Channing Hall ..... 8:00 p.m.

USHERS' CLUB: Every second Thursday of the month..... 8:00 p.m.

YOUNG PEOPLE'S CLUB: Nov. 26, Dr. Bradley, Speaker.

THE UPTOWN PLAYERS—J. Bradley-Griffin, Director. November Play, "Port of Chicago." Continued by popular request. Every Friday and Saturday evening. Curtain 8:30. Tickets, 55c. Drama Tea, Nov. 21 at 4:00 o'clock. The Uptown Players Center, 1219 N. LaSalle St., Whitehall 5257.

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THE PEOPLES CHURCH, Lawrence Ave., at Sheridan Rd.

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